WHAT IS THE GOSPEL?

In the Epistle of St. Paul to the Galatians we read:—"Though WE, OR AN ANGEL FROM HEAVEN, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." How solemn are these words! From them we learn that the heaviest condemnation rests on him, whosoever he be, whether man or angel—whether priest, prophet, or apostle, who dares to corrupt the Gospel.

Now, why should this terrible sentence be thus pronounced upon him who would bring in "another gospel"? We will tell you.

First.—Because the true Gospel is "*the Gospel of God.*" (Rom. i. 1.) It is God's own message to sinners. It is a message from God Himself to man; and he who corrupts it, interferes with *the authority* of God.

Secondly.—It is a message of *love and grace.* It tells us that although we have all sinned against God, yet His heart is full of love towards us. He, therefore, that alters or takes from this message of love, throws a shade over *the character* of God. He misrepresents God to man. He dares to darken God's character in the eyes of sinners. And

Thirdly.—He who corrupts the Gospel, *deceives men, and betrays them.* He gives a false report, ruinous to the souls of those who put their trust in it. "If the blind lead the blind, both shall fall into the ditch." (Mat. xv. 14.)

This Gospel is now, in the Scriptures, "according to the commandment of the everlasting God, made known to all nations for the obedience of faith;" (Rom. xvi. 26;) and he who would corrupt it, or alter it, or try to prevent its being made known, no matter what his pretensions may be, is the enemy of God and man.

Reader, do you know what this "Gospel of God" is, and what it is not? Let us inquire into the matter; for it is the most important inquiry that can be brought before us; and may God's blessing rest upon our examination.

We need hardly tell you that the word "*Gospel*" means *good news—glad tidings.* We must, therefore, try whatever we hear by this test. Is it really *good news?* If it is not, it is not God's Gospel. It is worth nothing. It is no gospel at all.

Now there are many corruptions of the truth abroad, *which are not good news* to the sinner.

It is not "good news" that he must help to save himself by his works; for he never did, and never can do, a single work that could bear the examination of a holy, heart-searching God, in whose sight the very heavens are not clean. (Job xv. 15.) Therefore St. Paul declares, "By the works of the law shall NO FLESH be justified." (Gal. ii. 16.)

It is not "good news" that we must be saved partly by the good works or intercession of others; for they have all been sinners as we are, and if saved at all, they have been saved only through the precious blood of Christ; for St. Paul says again, "ALL HAVE SINNED," and "the wages of sin," yes, of a single sin, "is death." As they could not

save themselves, they cannot save us. And again, the Word of God, which settles all questions, declares, "There is one God, and ONE MEDIATOR between God and men, the man Christ Jesus." (1 Tim. ii. 5.) The Word of God declares also, that "there is none other name under heaven, given amongst men, whereby we must be saved," (Acts iv. 12,) but the name of Jesus. All, therefore, who trust in their own works, or to the works or intercession of others, will surely be lost. They reject God's Word, and believe a lie.

Now, in opposition to all the inventions of the enemy who seeks to destroy souls, the true Gospel of God is indeed "good news," cheering to the heart of the sinner. Why do we say so? Because it meets all his wants. Does he want *forgiveness?* God's

Gospel tells him, "We have redemption through his (Christ's) blood, the forgiveness of sins." (Ephes. i. 7.) Does he want *to be cleansed from his sins?* God's Gospel tells him, "The blood of Jesus Christ cleanseth from all sin." (1 John i. 7.) Does he want to be counted *righteous before God?* God's Gospel tells him, that if he believes on Him who raised up Jesus our Lord from the dead, "who was delivered for our offences, and was raised again for our justification," then God will count it to him for righteousness. (Rom. iv. 24, 25.) Does he want *everlasting life?* Christ says, "He that believeth on me, hath everlasting life." (John vi. 47.)

This is indeed good news. It gives us what we want. It tells of sin being put away by the sacrifice of the Son of God; and

the moment I really believe that, I know assuredly that Jesus, who took my sins upon himself, and put them away for ever, is now *my Saviour*—MY OWN SAVIOUR; and thus I have peace with God; for those who believe this, God declares, are justified from all things. (Acts xiii. 39.)

He who thus receives Christ as his Saviour, is adopted as a child into the Divine family, and is indwelt by the Spirit of God. "The love of God is shed abroad in" his heart, "by the Holy Ghost which is given" unto him. (Rom. v. 4.) His natural enmity to God is thus subdued, and instead of dreading Him, he loves Him. "We love Him," says St. John, "because He first loved us, and gave His Son to be the propitiation for our sins." We cannot help loving God, who has loved us *at*

such a cost; and, loving Him, we shall love to do His will, and to seek His glory.

Now, fellow-sinner, think over these solemn and glorious truths. You have, in these pages, heard the truth of God, from His own Word. God forbid that it should rise up against you in the day of judgment; rather, may it take root in your soul, and bring forth fruit to God's glory, and your everlasting joy!

Search the Scriptures, whether these things be so. (Acts xvii. 11.)

DUBLIN TRACT REPOSITORY, 10 D'OLIER STREET.
LONDON: WERTHEIM AND MACINTOSH.
Sold in Penny Packets, of 3 copies each.

W. Porteous, Printer, 18, Wicklow-street.